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- 9. Ahijah's Prophecy.** (1) References to the earlier prediction (11:30 seq.); (2) analysis of contents; (3) the force of the expression "*provoked the Lord to anger*" (vs. 9,15); (4) compare "the jealousy of God" (Josh. 24:19); (5) fulfillment of the prediction.
- 10. Shishak's Invasion.** (1) Who was this Egyptian king? Solomon's father-in-law? (2) his connection with Jeroboam; (3) cause of invasion; (4) monumental accounts of this invasion.
- 11. Abijah's Reign.** (1) Comparison of the parallel accounts in Kings and Chronicles; (2) Abijah's address to Israel (2 Chron. 13:4-12); (3) the existence in his times of the ceremonial law, now found in the Pentateuch, as affirmed by the author of Chronicles (2 Chron. 13:9-12, with marg. reff.).
- 12. Asa's Reformation and Character.** (1) Causes leading to the reformation: (a) example of northern Israel; (b) immigration from other tribes of those who were loyal to Jehovah; (c) presence of prophets. (2) Facts unfavorable to the supposition that this reformation was undertaken upon strictly religious grounds: (a) sending of temple treasures to Ben-hadad; (b) treatment of Hanani (2 Chron. 16:7-10); (c) his lack of trust in God (2 Chron. 16:8,12).

V. GEOGRAPHICAL TOPICS.

1. Indicate on the map the principal places mentioned in this lesson.
2. Indicate the boundaries of Solomon's empire, and of that part of it occupied mainly by the twelve tribes.
3. Indicate the boundaries of Judah, Benjamin, and Simeon.
4. Remembering that the kings of the northern kingdom remained in control of the country east of the Jordan, including Moab (2 Kgs. 3:4, e. g.), is it incredible that Simeon was one of the ten tribes that went with Jeroboam?
5. Locate, as nearly as you can, the places fortified by Rehoboam (2 Chron. 11:5-12). What do these indicate as to the question whether Judah was separated by a frontier from Simeon, as well as from Dan and Ephraim?
6. Did the frontier exactly follow the old tribal boundaries, or may it have varied somewhat from these? (See Josh. chs. 13-19.)
7. What, probably, was the position taken by the tribe of Benjamin, just at the time of the disruption? and how may we explain the "one tribe"? 1 Kgs. 11:13,32,36; 12:20, compared with 2 Chron. 11:12,10,3,1; 1 Kgs. 12:21,23, etc.

EIGHTEENTH STUDY.—ISRAEL AND JUDAH DURING OMRI'S DYNASTY.

[The material of this "study" is furnished by Professors Beecher and Harper; it is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. From this point forward, much interesting and valuable light is shed upon Israelitish history by the Assyrian inscriptions. So far as possible, collect material of this kind from articles and books which may be within reach.
2. The material may be *abused* as well as used. Great judgment and caution must be employed in the comparison of Assyrian with Israelitish records. We must not be too hasty in accepting what seem to be wonderful coincidences; nor should we be disappointed and troubled if material is found which cannot be at once reconciled with the biblical statements.

3. For an admirable presentation of this very question see Prof. Francis Brown's *Assyriology, its Use and Abuse*. Charles Scribner's Sons.
4. For general reading upon the following "study" there may be suggested: (1) various commentaries; (2) articles on the various names of persons and places in Smith's Bible Dictionary; (3) Geikie, *Hours with the Bible*, vol. IV., chapter 2.

II. BIBLICAL LESSON.*

Prepare for recitation 1 Kgs. 16:8-2 Kgs. 8, and 2 Chron. 16:11-22:4, according to the following topics:

1. **Omri's Reign.** (1) 1 Kgs. 16:15-22, the disputed part of it; (2) 16:23-28, the undisputed part.
2. **Ahab's Reign.** (1) 1 Kgs. 16:29-34; 18:4, his marriage and religious policy; (2) 20:1-43, his wars with Syria; (3) 21:1-29, the affair of Naboth.
3. **Asa succeeded by Jehoshaphat.** (1) 1 Kgs. 15:23,24; 2 Chron. 16:11-14, Asa's old age and death; (2) 1 Kgs. 22:41-47; 2 Chron. 20:31-34, Jehoshaphat's policy; (3) his earliest relations with Israel, 2 Chron. 17:1-6; (4) 2 Chron.

* Current opinion, as represented in the articles in Smith's Bible Dictionary, in the Lange commentaries, the Speaker's commentary, etc., regards the chronological numerals given in this part of the Bible as very corrupt. My own studies lead me to a different conclusion. The forty-two of 2 Chron. 22:2 should, of course, be twenty-two, as it is in Kings. With this exception, I am not convinced of the incorrectness of any chronological number given in the Hebrew (or English) text of this and the "Seventeenth Study."

To understand these numbers, the following points should be noted:

(1) The year, in these narratives, is not properly a measure of time, but is the period between two spring equinoxes. A given number of years is the number of such periods wholly or partly covered by the event mentioned. It may or may not agree with the actual measure of the time. Jesus lay in the grave three days, though the whole time of his lying there was less than the length of two days.

(2) When a king died during a year, the whole year was counted to his reign. Sometimes the same year was also counted to his successor. When it was not so counted, the successor might actually reign several months before his "first year" began.

(3) When a king is said to have come to the throne in a certain year of another king, the beginning of his first year may coincide with either the beginning of the specified year of the other king, or with the close of that year.

To make a study of the chronology of these lessons, take sheets of ruled paper, and write in a column the numerals from 1 to 90, inclusive. At the head of this column write *A. Di.* (*Anno Discedit*, the year of the disruption). Head a parallel column "Israel," and write in it the numbers from 1 to 22, indicating the years of Jeroboam, opposite the first twenty-two numbers of the first column. Head a third column "Judah," and write in the same way the numbers from 1 to 17, indicating the years of Rehoboam. Then write the three years of Abijah parallel with the years 18-20, *A. Di.* Asa began to reign the twentieth of Jeroboam, 1 Kgs. 15:9; this may mean that his first year coincided with Jeroboam's twentieth, or that it began at the close of the twentieth; if you give it the former meaning, you will presently become involved in difficulties; give it the latter, and you are ready to fill up the column of Judah with the forty-one years of Asa. As you proceed, you will find instances in which the numbers given require you to infer that some of the reigns mentioned were partly co-reigns, in which a father associated his son with him on the throne; but you need not be afraid of this inference, provided it contradicts not part of the evidence.

This process will give you the true meaning of these numerals, if they have a true meaning; evidently, no process of aggregating and averaging, or of conjectural correction can do this. Having ascertained the dates of the events in terms of *A. Di.*, you can easily take the date *B. C.* which any particular theory assigns to the accession of Jeroboam, and reduce any date *A. Di.* to the corresponding date *B. C.*

As I understand the dated events of these two studies, they are as follows:

<i>A. Di.</i> 1-3, Rehoboam's prosperous years.	<i>A. Di.</i> 22-23, Nadab's 2 years.
5, Shishak's invasion.	23-46, Baasha's 24 years.
1-17, Rehoboam's 17 years.	21-30, Asa's 10 quiet years.
18-20, Abijah's three years.	31-35, the Ethiopian war, the Reformation, and the quiet that followed.
21-61, Asa's 41 years.	36 and later, war with Baasha.
1-22, Jeroboam's 22 years.	

- 17:7-19, the reform in his third year, and his prosperity; (5) 1 Kgs. 22:44, 2; 2 Chron. 18:1; 21:6; * 22:2,3, peace and affinity with Ahab.
4. **Jehoshaphat's Visit to Ahab.** (1) 22:1-5; 2 Chron. 18:1-4, the purpose of the visit and his reception; (2) 22:6-30; 2 Chron. 18:5-29, consultation with prophets.
5. **Ahaziah and Jehoram of Israel.** (1) 1 Kgs. 22:30-40; 2 Chron. 18:29-34, death of Ahab; (2) Ahaziah, (a) 1 Kgs. 22:40,48-53, his policy; (b) 2 Kgs. 1, his sickness, Elijah's message. (3) Jehoram, (a) 2 Kgs. 3:1-3, his policy; (b) 3:4-27, war against Mesha, King of Moab.
6. **The Rest of Jehoshaphat's Reign.**[†] (1) 1 Kgs. 22:29-33; 2 Chron. 18:28-32, Jehoshaphat at Ramoth-gilead; (2) 2 Chron. 19, his second reformation; (3) 1 Kgs. 22:48,49; 2 Chron. 20:35-37 his commercial league with Ahaziah; (4) 2 Kgs. 1:1; 2 Chron. 20:1-30, Moabite revolt; invasion of Judah; (5) 2 Kgs. 8:16; 2 Chron. 21:1-4, Jehoram made partner in the kingdom, killing his brothers; (6) 2 Chron. 21:12-15, Elijah's letter to Jehoram, after he had killed his brothers; (7) 2 Kgs. 3, campaign of Jehoshaphat and Jehoram of Israel against Moab, after Elijah's translation.

A. Di. 46-47, Elah's 2 years.

- 47, Zimri, 7 days.
- 47-58, Omri, 12 years, to 38th of Asa.
- 49 or thereabout, marriage of Ahab and Jezebel.
- 51, Omri sole king, Tibni having died.
- 51 nearly, Omri reconquers Moab.
- 52, moves capital to Samaria.
- 57, Jehoshaphat reigns, with Asa, Sept. of 1 Kgs. 16:28.
- 58-79, Ahab's 22 years.
- 62-86, Jehoshaphat's 25 years.
- 64, Jehoshaphat's teaching reform.
- 67, nearly, Jehoram marries Athaliah.
- 69-73, perhaps, 3½ years of famine.
- 73, "first year" of Shalmaneser II.
- 74, Ahab defeats Ben-hadad.
- 75, defeats Ben-hadad again.
- 76-78, 3 years of peace with Syria.
- 78, Shalmaneser defeats Ben-hadad and Ahab.

A. Di. 78-79, Ahaziah's 2 years.

- 78-79, temporary co-reign of Jehoram of Judah with Jehoshaphat, 2 Kgs. 1:17 (?)
- 79, battle of Ramoth-gilead, and death of Ahab, early; later, death of Ahaziah.
- 79, Jehoshaphat's second reformation.
- 79, Moabite revolt; invasion of Judah.
- 79-90, Jehoram of Israel, 12 years.
- 82, Shalmaneser defeats the allies.
- 83-90, Jehoram of Judah, 8 years.
- 83, Elijah translated; the alliance against Moab; Shalmaneser defeats the allies.
- 83-89, 7 years of famine; Syrian raids, followed by invasion.
- 86, death of Jehoshaphat; Shalmaneser defeats the allies.
- 90, Ahaziah of Judah, 1 year; same year, later, accession of Jehu, and his tribute to Shalmaneser.

Ahaziah of Judah came to the throne just at the new year of A. Di. 90, 2 Chron. 21:19. Hence 2 Kgs. 9:29 counts it the eleventh of Jehoram of Israel, while all the other places count it the twelfth.

If, as most Assyriologists hold, Shalmaneser came to the throne 860 B. C., making his "first year" to be 859 B. C., then the year when Ahaziah died and Jehu came to the throne (the year before that which is counted as the first year of Jehu) was 842 B. C. On the other hand, if the year of Ahaziah's death was 884 B. C., as given in the margins of most marginal Bibles, then the accession of Shalmaneser occurred 18 years before that. There is no doubt as to the synchronism of the events; whatever evidence dates the one dates the other also.

If the dates in our marginal Bibles were reduced to years A. Di., they would differ but slightly from those given above.—W. J. B.

* This marriage of Jehoshaphat's son, Jehoram, with Athaliah, daughter of Ahab and Jezebel, must have been early enough so that Ahaziah, the son of it, could become twenty-two years old at the time of his accession, 2 Kgs. 8:18,25,26; 9:29, etc.; and late enough for Jehoram and Athaliah to be of sufficient age to marry; it cannot have been much earlier or later than the sixth or seventh year of Jehoshaphat.

† Whatever may have been the condition of the tribe of Simeon at the disruption, it was practically absorbed into the kingdom of Judah before the close of Jehoshaphat's reign.

- 7. Last Years of the Dynasty of Omri.** (1) 2 Kgs. 8:1-6, seven years of local famine in the Shunamite country;* (2) 2 Kgs. 5:2; 6:8-23; 6:24-7:20, during this period, Syrian raids, followed by invasion; (3) during the same period, and earlier, coalitions of Syrian, Hittite, and Palestinian peoples against Shalmaneser, who says that he defeated such coalitions in his tenth, eleventh, and fourteenth years;† (4) 1 Kgs. 22:50; 2 Kgs. 1:17; 8:16-29; 2 Chron. 21; 22, reigns of Jehoram and Ahaziah of Judah.

III. TEXTUAL TOPICS.

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| 1. 1 Kgs. 16:19. How could anything have been done toward leading the people to sin in a reign of <i>seven days</i> ? | 13. 1 Kgs. 21:4-7. Ahab's character as revealed in this event; his dependence upon Jezebel. |
| 2. 1 Kgs. 16:24. The origin and usage of the word <i>Samaria</i> . | 14. 1 Kgs. 21:9. "Set Naboth on high among the people." |
| 3. 1 Kgs. 16:31. (a) Israel's connection with Zidon; (b) the religion of Jezebel's family. | 15. 1 Kgs. 21:19. How was this fulfilled (22:38)? |
| 4. 1 Kgs. 16:34. The historical allusion in this statement; its meaning; purpose of its insertion. | 16. 1 Kgs. 21:29. The fulfillment; the principle involved. |
| 5. 1 Kgs. 20:3. The custom here alluded to. | 17. 1 Kgs. 22:3,4. "Is ours;" "I am as thou art." |
| 6. 1 Kgs. 20:10,11. Various interpretations of these proverbial expressions. | 18. 1 Kgs. 22:6,7. What kind of prophets? Why is he not satisfied with their statement? |
| 7. 1 Kgs. 20:23,24. "Gods of the hills;" "take the kings away." | 19. 1 Kgs. 22:11,12. The force of this symbolical action? Other similar symbolical transactions? |
| 8. 1 Kgs. 20:31. "Sackcloth on our loins" (cf. 2 Sam. 3:31; 2 Kgs. 6:30); "ropes upon our heads." | 20. 1 Kgs. 22:15. In what sense must Micah's answer be understood? |
| 9. 1 Kgs. 20:33,34. "Whether it were his mind;" "thou shall make streets in Damascus." | 21. 1 Kgs. 22:19-23. Important points involved in this statement. |
| 10. 1 Kgs. 20:35,36. Meaning of this transaction? | 22. 1 Kgs. 22:48. "Ships of Tarshish," "Ophir," "Ezion-geber." |
| 11. 1 Kgs. 20:42. What led Ahab, in the circumstances, to let Ben-hadad go? | 23. 2 Kgs. 3:11. "Which poured water on the hands of Elijah." |
| 12. 1 Kgs. 21:3. What is to be inferred from this verse as to the religion of Naboth? On what ground does he refuse to sell (cf. Num. 36:7,8; Lev. 25:27, 28)? | 24. 2 Kgs. 3:15. "When the minstrel played, the hand of the Lord came upon him." |
| | 25. 2 Kgs. 3:16-20. Various explanations of this passage. |
| | 26. 2 Kgs. 3:27. Whose son? Whose was the "wrath"? |

IV. SPECIAL TOPICS.

- 1. Kings of Israel.** (1) Jeroboam, Nadab; Baasha, Elah; Zimri; Tibni; Omri, Ahab, Ahaziah, Jehoram; (2) the duration of each reign; (3) the principal events in each reign; (4) the general policy of each reign; (5) total number of years.

* It is likely that the seven years of famine were caused, not by drouth, but by raids and wars. The date of them seems to be very exactly fixed by the fact that they apparently began after the raising of the Shunamite's son, and therefore after the ascension of Elijah, and ended soon enough to have at least one prosperous year before the death of Jehoram of Israel. The history of the Shunamite woman, previous to the raising of her son, belongs to the period before the ascension of Elijah, and shows that Elisha had been a distinguished prophet for many years before he was set apart to be the successor of Elijah.

† Shalmaneser had to defeat this Syrian-Hittite confederacy a good many times; this shows that the earlier defeats were not decisive—may have been claimed by the confederates as victories. The confederacy doubtless had brains at its head, perhaps those of Naaman the Syrian.

2. **Kings of Judah.** (1) Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah; (2) duration of each reign; (3) the principal events in each reign; (4) general policy; (5) total number of years.
3. **Omri's Reign and Character.** (1) The only details mentioned in the biblical statement (1 Kgs. 16:15-28); (2) his greatness as attested by the monuments of his own times and of succeeding generations* (a common designation of "Israel" among the Assyrians was "land of Omri"); (3) his political policy, conquest or peace; (4) his relation with Tyre; (5) removal from Tirzah.
4. **Samaria.** (1) Its situation as compared with that of Shechem; (2) its topography; (3) its surroundings; (4) its adaptability for a capital; (5) its subsequent history.
5. **Ahab's Wars with Syria.** (1) The source of ch. 20, compared with that of 17,18,19; (2) Ben-hadad and his court; (3) the details of the victories; (4) the divine purpose in granting these victories; (5) the result as seen in the greater freedom thereafter allowed the prophets; (6) Ahab's character as manifested in these wars; (7) the explanation of the clemency shown to Ben-hadad; (8) the light in which this clemency was regarded by the prophet.
6. **The Naboth Affair.** Consider in view of the details of this event: (1) The character of Ahab (cf. the case of David and Uriah); (2) the influence of Jezebel; (3) the way in which justice was administered; (4) the attitude of the prophet Elijah; (5) the character of Ahab's penitence.
7. **Jehoshaphat's Reign and Visit to Ahab.** (1) The work which he had accomplished at home and abroad (2 Chron. 17:10; 18:1); (2) the various steps taken by him in the alliance with Ahab; (3) the real purpose of these advances.
8. **The Battle of Ahab and Jehoshaphat against the Syrians.** (1) The four hundred prophets: (a) as an indication of the religious condition of the times; (b) the lying spirit; (c) the existence of Baal prophets, false Jehovah prophets, true Jehovah prophets side by side. (2) The prophetic characteristics seen in Micaiah's work. (3) The unique character, and important teachings of his vision. (4) Ahab's character as presented in this narrative. (5) The peculiar nature of his end.
9. **The War of Jehoram and Jehoshaphat against the Moabites.** (1) Jehoram's general policy; (2) previous history of Moab; (3) motives leading Jehoshaphat to join the expedition; (4) Elisha's services; (5) how far may a natural explanation be adopted of the supply of water, etc. (3:16-23)? (6) the conclusions to be connected with the transaction recorded in 3:27.
10. **The Mesha-stone.**† (1) Its discovery; (2) date; (3) contents; (4) relation to biblical history.
11. **The Inscriptions of Shalmaneser II. of Assyria.**‡ (1) Date (860-825); (2) contents; (3) references to Ahab; (4) references to Ben-hadad.

V. GEOGRAPHICAL.

1. Make a list of the more important cities and countries referred to in this "study."
2. Group these cities and countries according to their geographical situation.

* Schrader, *The Cuneiform Inscriptions and the O. T.* Vol. I, p. 179 seq.

† THE OLD TESTAMENT STUDENT, 1885, Sept., page 25, seq.

‡ Schrader. *The Cuneiform Inscriptions and the O. T.*, vol. I, pp. 182-195; THE OLD TESTAMENT STUDENT, 1885, Sept., p. 25, seq.